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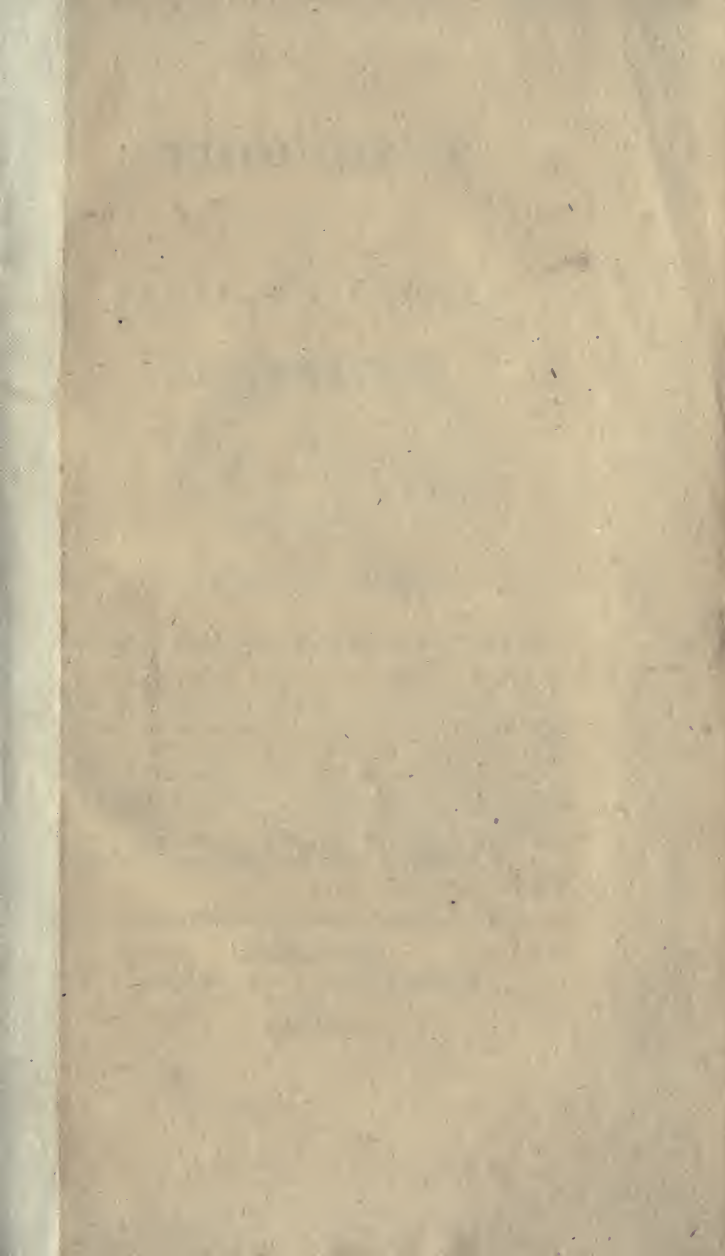
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THOUGHTS

ON

FINAL UNIVERSAL RESTORATION.

By C. BARING, Esq.



THE SECOND EDITION.

‘ It is with some degree of satisfaction that I inform you, that the doctrine I wish to establish, is no SECTARIAN doctrine, nor peculiar to the religious system I have adopted; but that on the contrary, its most zealous supporters have been what are called ORTHODOX MEN, and CHURCHMEN. A person who has subscribed to the Articles of the Church of England may, I apprehend, consistently with his subscription, preach the doctrine of Universal Restitution.’

Estlin, p 16—17.

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PREFACE TO THE SECOND EDITION.

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BEING fully apprized of the strength of early imbibed prejudices, and sensible that never-ending torments have been generally understood to be the destiny declared by scripture as the portion of the wicked, I determined to send a copy of this work to some particular friends, for the express purpose of obtaining their several opinions respecting its contents.

I have in return, had the pleasure to receive an unqualified approbation of the work, from several much-respected friends; and from one friend only, whose opinion however challenges respect, as unqualified a disapprobation: he does not admit the doctrine of Universal Restitution, but declines any discussion of the

PREFACE.

subject. From a third, and a very respectable class of my friends, the answer has been in substance the same one as the other. 'I admit the truth of the doctrine, but question the usefulness of promulgating it.'—Now it is to these friends I address the following considerations.

CHRISTIAN TRUTH IS THE WORD OF GOD, and the more nearly that it shall be preached in its genuine purity, the greater, we are bound to believe, will be its efficacy in answering the important purposes of Divine Providence. How much soever the fear of change, attachment to custom, or respect for individuals, may retard the progress of opinions, truth will finally prevail; and, IT MUST BE HONOURABLE TO BE, IN ANY DEGREE, AN INSTRUMENT IN PROMOTING IT. Can any apparent advantage justify us for acting upon fictitious principles; and more especially in religion, where every thing should breathe simplicity and godly sincerity? Can it be warrantable to connect the venerable name of God with a falsehood, merely because we

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imagine good effects will be produced by such a practice? Lord Bacon recommends **TRUTH** as 'the sovereign good of human nature;' and Lord Bacon was not an ordinary man.

It may be admitted that some novel truths may be so delivered as to do injury, on their first promulgation. 'Be ye wise as serpents, and harmless as doves,' was the injunction of our blessed Saviour. However absurd and impossible may be the doctrine of **Eternal Torments**, it is so much the popular opinion, that it may unquestionably claim, to be regarded as a deeply rooted prejudice, and as such, to be removed only by well directed efforts; by preaching more frequently the real sanctions of the gospel, and ceasing to insist upon the imaginary ones. Extreme mental anguish, which the sinner will be subjected to immediately after quitting the present life, is sufficient to appal the stoutest heart, and I am persuaded, after a very short time, the fear of it would have more effect, in turning the sinner from the error of his ways, than is now produced by the thunder of imaginary terrors,

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which his natural understanding will whisper to him cannot be true.

Had my friends in general discouraged the continuance of my publication, I might possibly have bowed to their judgment; but when, so far from this being the case, I find myself warmly supported by persons whose characters stand the highest in my esteem, and affectionate regard, it cannot be expected of me to abandon a cause of such supreme importance, and from which I have personally derived unspeakable pleasure and advantage.

The approbation of one much respected friend, has been transmitted to me in a letter, dated London, November 11, 1823, and is expressed in the following words.

‘Your welcome Letter reached me a few days ago, and I have since read with great interest, your ‘Thoughts on Final Universal Restoration.’ You have brought together under one view, a number of arguments, that strongly recommend themselves to right reason and good feelings, from a variety of works, some of which are but little known, and cer-

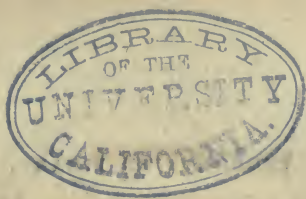
PREFACE.

tainly not sufficiently valued; and you have collected the thoughts and sentiments of many excellent christians, in a manner equally pleasing and useful. *Petit Pierre* has long had claims upon me as a writer, and has held a place in my little bed-room library, I have not yet been able to look into *Dr. Estlin*, but he comes too well recommended not to have, ere long, a share of my earnest attention. Independently of his other merits, his intention is worthy of all praise; for I hold, that no man has ever entertained a real sense of religion, who has not, at times, most fervently wished, that all mankind might ultimately be saved. Many of your occasional thoughts, have been delightful to us, both in reference to the sentiments you express, and to the writer himself; but you must prepare yourself for a share of criticism. With a view to general success and popularity, you have, I think, made much too free with his *Red and Black Majesty*; and many pious persons will think it a dangerous precedent. to make quotations from *Robinson Crusoe*, and refer to the com-

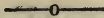
PREFACE.

mon sense of mankind, as exemplified in the man Friday. Then I doubt whether you have not paid almost too great a compliment to Mr. Irving,' &c. &c.—the remainder not copied.

This review of my work, from the pen of a highly valued friend, has been very pleasing to me. Nor have the expressions of approbation, received from several other friends, been less decisive. Thus supported, I feel a confidence in persevering. **TRUTH** will ultimately prevail; and **IT MUST BE HONOURABLE TO BE IN ANY DEGREE, AN INSTRUMENT IN SUPPORTING IT.**



THOUGHTS ON
Final Universal Restoration.



MORE than thirty years have passed since my attention was first attracted to the consideration of the doctrine of final Universal Restoration. The firm belief that this pleasing doctrine is in perfect unison with every thing we find in the sacred Scriptures, has carried me, with more than ordinary composure and resignation through some of the most trying events of life: and now in the eighty-second year of my age, has determined me to select and bring together passages from sundry publications, such as have appeared to me abundantly sufficient to establish it.

The first which attracted my notice was written by a Clergyman of Neufchatel, F. O. PETITPIERRE, in the year 1788; entitled, 'Thoughts on the Divine Government.' From this publication the following passages are taken.

Page 84, 'It now remains to shew, that

Justice, far from opposing the goodness of the Almighty, is in itself a branch of that goodness; since it is goodness that abundantly rewards the righteous, and severely punishes the wicked. With relation to the righteous, his justice is pure uninterrupted goodness: but is it goodness that will inflict on the disobedient the dreadful punishments of a future existence? Is that severity of an offended God, to which Scripture gives the terrible appellations of indignation, wrath, and fury, to be ranked in the class of goodness? Yes, I scruple not to affirm, because I can demonstrate it with the clearest evidence. The Supreme Being never arrays himself in the terrors of his majesty, never punishes his offending creatures, but Infinite Goodness leads him to it. Calvinists are sufficiently ready to admit, that in this life the severities of God proceed from his goodness, and that he chastises us for our profit, that we might be partakers of his holiness. But no sooner does the question relate to a future life, than the whole is changed; and according to their representation, the nature of

*and not being his children
not chastened in the same
manner or with the same object*

What if in a future state the wicked have
no desire to repent. We see that in the present
life as to the land at the misery & suffering
that results from sin they have no desire to do
And the future life may be only carrying out the
their full extent those principles of moral good
& evil which we see commencing and in operation
God and of man must have undergone a total

UNIVERSAL RESTORATION. 5

revolution. Repentance will be no more: either
it will be impossible for the wicked ever to re-
pent, or if they do, it will avail them nothing
with an implacable Judge, who has no mercy
for them, but has forgotten to be gracious.
But whence this total change in the immutable
nature of God himself? Will you believe that
all this proceeds from a single word ill under-
stood; a word which is universally acknowleg-
ed to have two meanings in Scripture; and which
in the present application may be understood
two ways; one entirely rational, the other as en-
tirely irrational and absurd. This formidable
word, which has made such havoc in the minds
of men, is the appellation of ETERNAL given
to the sufferings of a future state. Now though
it is evident, that God, in his word and in his
works, appeals to our reason; and that the
sense in which this term is generally under-
stood, is as revolting to reason as it is repug-
nant to the nature of God, mankind will obsti-
nately persist to understand it in that sense
which is irrational and absurd. They do not

indeed venture to affirm, that any thing like cruelty can reside in his perfect and unchangeable nature; on the contrary they continue to assert, (however contradictory to their hypothesis) that the Supreme Being is infinitely good, but nevertheless maintain that he will inflict upon a very large proportion of his creatures, the most aggravated torments throughout all eternity.'

'The proposition I am going to establish, maintains, that *God will punish the Wicked, in a future state, for their Conversion*; so that their sufferings will be real chastisements. The first proof I shall bring in favour of this truth, (and which if admitted were singly sufficient,) is the infinite love of God for the sinner; by which he wills their conversion and their life. In treating of the holiness of God, I have proved the infinite love of God for the sinner; and that this love arises from his implacable hatred to sin, as an insurmountable obstacle in the way of their happiness. Thus, the sufferings he inflicts upon them, whether in this, or a future life, are designed as re-

medies and cures for that dreadful infection of the soul. It is an eternal truth, founded on the very nature of God, which is Love, that he chastises all the sons of men for their profit, that they might be partakers of his holiness. Let us not say, in order to evade the force of this argument, that the love which God has for the wicked in this life, will, in the next, be converted into hatred; as indeed it must be, if it could lead him to inflict eternal torments upon them. And is there then a time when Divine Love can be changed into hatred?—when God himself can alter!—and this period, shall it be the universal Judgment?—Just Heavens! as well might we presume to affirm, that there is a period when he shall cease to be; for the one is as possible as the other. No—the love of God will never change, because it cannot; for his love, like all his other attributes, is immutable and eternal. If there was ever a moment, a single instant when he loved the sinner; if he loved him when he created him,—when he protested with an oath that he desired his conversion and his life,—if

he loved him, when for his sake he spared not his own Son,—he will love him with the same love throughout infinite ages; and as soon might he cease to exist, as to cease to love.’

‘Again, the Glory of the Creator depends upon the perfection of his Creatures; as the honour of the worker arises from the perfection of his work. Can any thing be more contrary to the glory of God than the infinite misery of the reprobate? A multitude of intelligent and immortal beings, whose nature and state will be in eternal contradiction the one to the other. For, with natures capable of happiness, and desires ardently directed towards it, their eternal portion must be the most horrid unremitting agony. Description falls infinitely short of the terrible idea; but reason tells us, (were we free from prejudice) that it can never advance the glory of the Creator. If, as some pretend, the reprobate remain for ever in a hardened and obdurate state, what do we behold, but a race of beings devoted for ever to crimes and sufferings; on whom Almighty Power confers eternal existence, well knowing

it will be employed in perpetuating sin and misery! If we are to frame our idea of the worker, from his works, how formidable must those ideas be, which are received from the representation of a multitude of wicked and unhappy beings, plunged for ever in all the horrors of sin, of blasphemy, of agony, rage, and despair. If we admit, with others, that the reprobate are capable of sincere repentance, but that it will be unavailing, because the final and irrevocable sentence is pronounced against them, this supposition relieves us from one contradiction which the former contained; for thus, sin will not last for ever, and intelligent creatures will not be for ever wicked, in defiance of a nature which came perfect from the hands of the Creator. But if it obviates one difficulty, it raises another; which is, that those beings, penitent and converted, will for ever aspire at an approach to God, as their Sovereign Good,—will for ever implore his mercy and forgiveness; while God, on his part, though the Father of Mercies, will eternally repulse and reject them. ^X And here again, if we are to

judge of the Worker by his works, as we are commanded in Scripture, to what conclusion should we not be led? What ideas should we form of the parent of a numerous family, who would turn from the supplications of his penitent children, and who, possessing ample means of rendering them happy, should remain for ever deaf to their entreaties, and inflict upon them unterminating misery? Which ever way therefore we behold the reprobate in eternal misery, whether as obstinate sinners, or as penitent offenders, we cannot help discovering their state to be in absolute contradiction to the infinite goodness of the Divine Nature, and consequently impossible.'—Thus far MR. PETITPIERRE; and a more clear and conclusive piece of reasoning we shall seldom meet. I shall make another short Extract, from the same work.

'There remains lastly, one very remarkable text, where our Lord himself gives the name of Chastisement to future sufferings, Matt. xxv, 46, 'These (says he, speaking of the wicked,) shall go away into everlasting punishment.'—

Now the word Punishment is made use of in our versions; but in the original Greek, the word *Kolasis* is peculiarly applicable to the pruning of Trees, which therefore implies Correction or Chastisement.—GROTIUS says expressly, that the kind of punishment which tends to the Improvement of the criminal, is what the philosophers called *Kolasis*, or chastisement; and WYTTENBACK says, that God, in the infliction of sufferings has three ends in view; the first of which is, the Correction of the offender, in order to his future Amendment, and that the Greeks frequently gave to such sufferings the name *Kolasis*.

Another work, of not inferior merit, was published in the year 1806, entitled, Essays, by the REVD. J. SIMPSON, in which the question of final Universal Restoration is examined and proved, in a manner strictly classical. After fixing some rules of interpretation, and in them observing, that doubtful and figurative passages, must be explained by those which are clear, distinct, and without any figure, Mr. Simpson goes on to show, that in all languag-

es there are words which must be understood in different senses, according to the subject to which they are applied. For example, the Greek word *Logos*, has twenty-nine different senses in Scripture. It is used to signify a word, a discourse, a proverb, the Mosaic law, the gospel, ability to speak, reason, an account, a treatise, value, appearance, show, and others; for each of which, distinct references are given. The word *Ouranos*, commonly translated, heaven, has ten other senses occasionally applied to it. *Arkey*, the beginning, has also various senses in Scripture.

These things being premised, our attention is called to the different terms and phrases relating to the duration of future happiness and future punishment. He begins with examining all the different senses in which the Greek words *Aiōn* and *Aiōnios* are used in Scripture; and quotes passages to prove that they are made use of to express, the present time,—this life, or age of the world,—past limited duration,—future limited duration;—and duration without end. From which variety of

senses he infers, that no conclusion can be fairly drawn, merely from the use of these words, for the absolute Eternity either of reward or punishment; the extent of duration, (he observes) must be determined by accompanying circumstances.

Mr. Simpson has therefore carefully examined every passage wherein the words *Aion* and *Aionios* are made use of in Scripture relating to future punishment; and has shewn that in no instance do they intend to express the idea of never-ending punishment, but always the contrary. The explanation of one of those passages is all that I can properly admit.

In Matthew xxv, 46, *Aionios* is used to express the duration both of the rewards and punishments of a future life. But the different substantives joined to the adjectives, and other passages in Scripture which explain the extent of duration in each case, manifest that the same term should be understood as expressing different periods. The verse, in our translation of the Bible, stands thus, 'And these shall go away into everlasting punishment, but the

but if this be accepted as the correct translation
of the first clause, then should the second clause
in like manner be translated "but the righteous
into life for the age" meaning thereby as in the first
clause not everlasting life, but life that was to last

14 THOUGHTS ON FINAL

only for a certain limited time J. H.

righteous into life eternal.' Now the latter
clause expresses correctly the sense of the
original, but not so the former; which should
have been rendered, 'And these shall go away
Eis Kolasin aionion, into chastisement for the
age,' which conveys to us a very different idea
from that of our Bible. Zoe, life, is the sub-
stantive added to *aionios*, respecting the righ-
teous; *Kolasis*, chastisement, is the substan-
tive respecting the wicked. Zoe countenances
the sense of truly everlasting, with regard to
the righteous. In this sense it was evidently
used by the Jewish scribe, who asked Jesus
what he could do to obtain *Zoen aionion*, eter-
nal life. Kolasis, on the contrary, implies,
that the punishment must be of limited dura-
tion, in order to answer the purpose of reform-
ing the sufferer. Nor is it an objection to
this interpretation, that it assigns different
meanings to the same word, used twice in the
same sentence; for in other parts of Scrip-
ture, (which are quoted by Mr. Simpson,) the
same word, *Aionion*, is also applied in the
same sentence, with a similar difference, as to

if
this
means
that
eternal
life
is
the
same
word
question
J. H.

They might be so of the fire here spoken of
was material fire. But it is not for it is
that spiritual fire which is the very substance
of God himself who has been expressly called
"a consuming fire." J. H.

the extent of duration which it denotes. When *aion* or *aionios* are applied to the future punishment of the wicked, they are never joined with life, immortality, incorruptibility, but are always connected with fire, or with that punishment, pain, destruction, or second death, which are effected by means of fire. Now since fire, which consumes or decomposes other perishable bodies, is of itself of a dissoluble or perishable nature, this very circumstance intimates a limitation in the period of time.^x

Having endeavoured thus carefully to investigate the right meaning of the expressions in Scripture which apply to the subject, Mr. Simpson draws from the whole these observations.

FIRST, It is consonant to natural religion, and to the general tenor of the New Testament, as well as to many plain assertions in it, that the future life and happiness of the righteous should be without end. But it militates against all our ideas of the infinite mercy and goodness of God, and accords not with many

expressions in Scripture, relative to the duration of future punishments, to consider them as never ceasing, and strictly eternal.

SECOND, The derivation of the word *Kolasis*, from the occasional use of it in the Septuagint, as well as from the proper meaning of it according to the Greek philosophers, makes it unquestionable that it should be understood of a painful corrective chastisement to improve the sufferer.^x

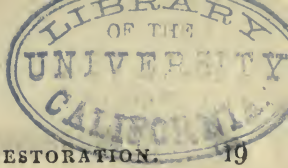
THIRD, Had Jesus or his Apostles designed to have represented the duration of future punishment by terms that signified extinction of being after a certain period of misery, or never ceasing torment, they might easily have done either of these. *Timoria* is used for the greatest punishment, and *aidios* for proper eternity. The idea of annihilation might also have been conveyed in various forms.

Thus far Mr. Simpson; and it would have suited my purpose to have made much larger extracts from his work, as well as from the publication of Mr. Petitpierre, if my attention had not been called to a more recent one,

namely, 'Discourses on Universal Restitution,' by Dr. Estlin, of Bristol, published in the year 1815. It will be seen that the basis of these discourses rests upon the same foundation as those already mentioned, namely, the immutable character of God, and the misunderstood meaning of the Greek words *Kolasis* and *Aionios*. Dr. Estlin's work however contains many things new, and well deserves the notice I shall take of it.

The Discourses are the familiar addresses of an aged pastor to his flock, on a topic of supreme importance; hence they discover a confidence and urgency of manner which, viewed in any other light, would be scarcely pleasing; but to the same circumstance must be attributed the simplicity, pathos, and eloquence with which so many passages in them abound. *It is a consolatory fact, that the doctrine of eternal torments has been losing ground since the Reformation.* 'The tremendous doctrine is certainly not contained in the thirty-nine Articles of the Church of England: it was asserted in the forty-two Articles set-

tled in the reign of Edward the sixth, but was happily rejected when the number of Articles was reduced to thirty-nine. The most zealous advocates of the doctrine are to be found amongst the Methodists; but the zeal of most of them has of late cooled upon this point, and not a few of them embrace the opinion of final happiness to all. On what other supposition indeed can they maintain the ultimate triumphs of divine grace,—the efficacy of the cross of Christ,—and the fulfilment of the prophecy, that in the Messiah, shall ‘all the families of the earth be blessed.’ According to present appearances, and also to scriptural representations, the majority of mankind must suffer punishment in the world to come, let that punishment be final or endless; and what a prospect is here for the philanthropist!—Without a resurrection, the ^{or annihilation} destruction scheme would be plausible enough; but the testimony of Scripture is decisive, as to the revivification of the wicked;—why then are they to be dragged forth from their slumbers?—only to be tormented,—that their torments may end



them. And is this the amount of the divine promise; that, 'as in Adam all die, so in Christ shall all be made alive!' It may be granted, that the letter of Scripture is favourable to the doctrine of destruction, as it is to that of transubstantiation; a second death however does not any more preclude a revival than the first; and a first resurrection, clearly implies a second.

The text prefixed to these discourses is taken from i John, iv, 8, 'God is love.' And the object of the venerable, amiable, and intelligent preacher is to exhibit the whole of the divine administration, in perfect accordance with the infinite benevolence of the Deity. His fundamental principle is, that *under the government of perfect love, punishment cannot be chosen as an end, but as a means*; or in other words, that the punishment denounced against the wicked, must be considered as remedial, and will terminate in reform. He endeavours to prove, from reason, and from Scripture, that the doctrine of the eternity of hell-torments, and that of the annihilation of the wicked, are

unfounded, and revolting to every idea which we can properly entertain of the Supreme Being as 'a God of love.'

After having laboured to refute these tenets, which he reckons among the corruptions of christianity, he proceeds to establish the more pleasing doctrine, that the perfections of God, and the declarations of Scripture, assure us, that the end of punishment, in the Divine Government, is to reform; from which, final virtue and final happiness will be the glorious result.

Page 114, 'A resurrection to punishment is allowed by all. Now it certainly argues a greater degree of benevolence in the Governor of the world, after the punishment of his creatures to restore them to his favour, than either to preserve them for ever in misery, or to blot them out of existence. Permit me to suggest another argument, which appears to me conclusive. If there be any of you who have not yet been able to divest your minds of all doubts upon this subject, to you awful, to me glorious, I know you will say, you *wish* the

doctrine of Universal Restitution to be true—
 Why do you wish it?—certainly not from
 weakness, or from any partial affection; but
 from the purest, the sublimest benevolence.—
 Are you more benevolent than your Heavenly
 Father?

Page 162, 'The kingdom which Christ was
 commissioned by God to oppose, and by op-
 posing to destroy, was the kingdom of error,
 or of darkness;—of sin, of misery, and of
 death; and the kingdom which he was com-
 missioned by God to establish in the room of
 the other, and over which he is appointed by
 God to preside, is the kingdom of truth, of
 righteousness, of happiness and of life; and
 the characters of this kingdom are these,—it
 will be victorious,—it will be universal,—it
 will be eternal; or in other words, it will
 finally lead to, and then be absorbed in, the
 kingdom of boundless love.'

Page 197, '*To a belief in the doctrine of
 the eternity of hell-torments, I impute more
 absurdity, more misery, and more unchristian
 conduct, than to all other false opinions put*

together. It is impossible that a mind of any benevolence, should be able to look round on a race of beings to whom it is connected by the nearest ties, the greater part of whom are doomed to eternal misery, without feeling existence itself insupportable. The effects of this doctrine, when a person applies it to himself, are gloom and despair, often terminating in mental derangement; when he applies it to others, pride, cruelty, hatred, and all the worst passions of human nature.'

The doctrine of final Universal Restoration to virtue and happiness, brings with it something so exquisitely delightful to the human mind, we can hardly dwell too long upon the contemplation of it. Some passages in the New Testament have been adduced in opposition to it. Christ says concerning Judas, 'good were it for that man if he had never been born.' 'This it has been said,' cannot be true, if he shall finally be restored to virtue and happiness. But this is only a proverbial manner of expressing the miserable situation of any person; such as are frequently used in

Some instances either from Scripture or
from the Natural Writers to support their
assertion. If he thus explains away the
plain & obvious meaning of words, how can
he arrive at the true sense of any do

Scripture; and such (as Grotius observes) are often found in the Talmudical writers. Again, of the sin against the Holy Ghost, Jesus says, 'it shall not be forgiven, neither in this world, or age, neither in the world, or age, to come.' This is undoubtedly a Hebrew form of speech, signifying, that all other sins and blasphemies will sooner be forgiven, than the blasphemy against the Holy Spirit. Again, it has been suggested, that if the doctrine of Universal Restitution be true, it would be improper to teach it. But a moment's reflection, as well as the experience of past times, will convince us of the futility of this objection; for we daily see what multitudes indulge in the habit of sinful gratifications, even though they believe it is at the hazard of endless torments.

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Universal Restitution.*

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whom he expelled as personal beings, as
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inconsistent with the perfections of God,
 and the declarations of Scripture,—tre-
 mendous truth that the persons of whose
 state we are now speaking, constitute by
 far the greater part of the human race,—
 happiness consists not solely in external
 things,—spiritual, moral, and religious
 habits, necessary for heaven,—‘happy
 are those who have a part in the first
 resurrection,’ a phrase which itself leads
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 lated Eternal, Everlasting, and for ever,
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 allows the formidable texts to be meta-
 phorical,—the devil a symbolical person,
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 must mean mental anguish, which will
 produce its effects, terminate in the se-
 cond death of the sinner, from whence he
 will arise to final happiness. †

65—91 The doctrine of annihilation exam-
 ined,—equally inconsistent with the per-

† How can it be said to die again.

† This second death speaks is greatly misused
 The first death appears to be the moral
 death of the soul occasioned by the sin of ad-
 versity which ^{are} ~~is~~ ~~not~~ ~~the~~ ~~same~~

fections of God, and the declarations of scripture,—what is meant by death,—merely the termination of one state of being, and the introduction to another,—not an extinction of being,—the wicked, constitute the far greater part of the human race,—Jesus himself has said this,—can myriads of these be raised from the dead, for no other purpose than to be tormented, and at length destroyed,—only three ends of punishment—vindictive—to deter others—to reform the offender,—another person concerned in this transaction,—can Jesus sentence only to misery and death, those very persons whom he died to save.

93—110 The arguments of those who incline to the annihilation scheme, decisive against themselves.

110—113 Clearly shown, that the end of punishment, in the Divine Government, is to reform,—a resurrection to punishment, allowed by all,—the ends of punishment can be but three,—in a perfect

X *substitution of the same word that is used to express Eternal life as well as Eternal misery. If then from its sense limited in the former expression how can logically extend it to eternity in the former*

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27

government, to reform can be the only end,—Jesus Christ the head of a new creation,—of a mediatorial kingdom—which will have an end,—something then to be destroyed,—something purified,—Death and Hades to be cast into the lake of fire,—sin, sorrow, suffering, death, and the grave, to exist no more.

124—142 An appendix to the fourth discourse,—some other advocates of the annihilation scheme answered.

143—166 The doctrine of Universal Restitution, rational,—the doctrine of Eternal Life, written with a sun-beam,—not one word to be found, expressive of eternal misery, or eternal death,—the word ai-
onion, wrong translated,—the kingdom of heaven, what meant by it,—the devil, or Satan, not real beings, but principles of moral and natural evil,—the kingdom of Christ, mediatorial temporary, progressive,—his kingdom will be victorious, universal, eternal; be absorbed in the kingdom of boundless love.

E

See my note X
on page 25.

167—176 Question—In what will the punishment of the wicked consist?—exclusion from happiness, during the period of the mediatorial kingdom of Christ—extreme mental anguish—be for ever behind those who made a proper improvement of their first state,—these the real sanctions of the Gospel,—they come home to the feelings of every reflecting mind,—‘the terrors of the Lord.’

177—211 Some objections answered,—and some advantages in the belief of the doctrine pointed out.

The manner in which Dr. Estlin has endeavoured to explain the subject under consideration, will appear from this concise statement of the contents of his volume. That it is the composition of a man possessing a good heart, as well as a good head, cannot be denied; and, under these circumstances, the work is entitled to, a fair and candid perusal, by such persons as may feel an interest in the very important subject on which it treats.

I confine myself to some selected extracts,

in addition to those which have been already made.

I.

Page 4, 'How small a proportion of the human race ever heard the glorious sound of the Gospel! How small a proportion of professing christians, are possessed of that spirit which is its true characteristic, and are formed by its discipline, to a capacity for the enjoyment of a pure and spiritual happiness! If we cast an attentive eye around that comparatively small circle which is called the christian world, how much ignorance, vice, depravity, and misery are to be found, even there!—'Lord why hast thou made by far the greater part of thy creatures in vain:?'—again,

Page 36, 'It is necessary to call to your remembrance, one incontrovertible fact, asserted in scripture, which, to a heart susceptible of the finest human affections, is a painful consideration, namely, that the persons, of whose state we are now speaking, constitute by far the greater part of the human race.'—

This tremendous truth cannot be evaded,—the

Dr. Estlin however overlooks the fact that we are expressly told in the 1st Chap: of Hebrews that Christ is the true light that lighteth every man that cometh into the world.

voice of infallibility hath spoken it,—‘Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.’

II.

Page 8, ‘The total destruction of sin, by means of punishment, and the final restoration of all men to virtue, and consequently to happiness, the state for which every scheme supposes they were originally designed, is the grand doctrine to which I would direct your attention. It has always appeared to me a manifest inconsistency, to suppose that the design of an omnipotent and omniscient Being can be frustrated: and yet is not every scheme, with the exception of that of Universal Restitution, clogged with this difficulty?’

III.

Page 12, ‘It appears, from all the representations which are given in scripture, of the kingdom of God, or of Christ, or of heaven,

that this kingdom is the kingdom of truth, of righteousness, and of happiness,—that it is administered by Jesus Christ,—that it is ‘not of this world,’—that it has different states, commencing at different periods, according to the qualifications of its subjects,—that the righteous will be admitted to the happiness of it, which is immortal life, at the resurrection; and that these ‘the first-born from the dead,’ will be distinguished by its highest honours;—that from this glorious state, all the wicked will be excluded, and be banished into ‘outer darkness,’ which is the idea of future punishment chiefly insisted on in scripture, and to which its threatenings almost exclusively refer. It further appears highly probable, that the same principles and laws, in the divine administration, will still continue,—that the punishment of the wicked will produce its effect—the destruction of sin,—that death does not mean annihilation,—that it is the termination of one state of being, and the introduction to another,—that to the righteous, it is the birth to immortality, and to the wicked, the intro-

duction to their state of punishment,—that as the necessary process, in the change from mortal to immortality, the wicked will experience death a second time,—that when all are virtuous, or become capable of celestial happiness, *all* will be made partakers of it: and that then, at this glorious consummation, all the purposes of this eternally prepared dispensation being fully accomplished, Christ will resign the kingdom to the Father, that

‘GOD MAY BE ALL IN ALL.’ *and get Christ is said to reign for IV. years & ever on the throne of David which certainly means his*

Page 60, ‘I cannot conclude, without giving a short answer to this question, What then say the scriptures?—they inform us, that ‘the trumpet shall sound, and the dead shall be raised,’—that ‘all that are in their graves, shall hear the voice of the Son of God, and come forth,’—that ‘we must all appear before the judgment-seat of Christ, that every one of us may receive the things done in the body, according to that he hath done, whether it be good or bad.’ They expressly assure us, that ‘God will judge the secrets of all men, by

X This may be done - but may not / his own
anguish be occasioned by the action of the
fire which is spiritual and not material
a fire which may act as an ethereal elixir
the good filling them with joy & rapture & delight
while on the contrary may act as concenter

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Jesus Christ.' 'Then will the Judge say to them on his left hand, depart.' 'And the door was shut.' 'These shall go away into outer darkness, where there is weeping, and wailing, and gnashing of teeth.' He shall say, 'Depart from me, ye cursed, into the fire of that period.' This fire, to which so many, by far the greater part of mankind, will be sentenced, must mean mental anguish. That it is metaphorical, is almost universally allowed. This anguish, however, will produce its effects, in changing the habits. It will terminate in the death of the sinner. This is the second death, and 'then cometh the end.'—Glorious Consummation! These are the views which the Gospel exhibits. It appeals to our hopes: it appeals also to our fears. By these terrors of the Lord, and not by imaginary terrors, 'we persuade men.'

V.

Page 85; 'The doctrine of annihilation then supposes, that by far the greater part of mankind, were created by a benevolent and holy Being, whose prescience foresaw how they

X Dr. Estlin clearly does not understand
the nature of physical death and the
resurrection that follows it - P. 4

would act, to be vicious, and die; to be raised from the dead, re-organized or re-created, to be miserable; and then to undergo a public execution, by which they would be forever blotted out of his creation. Some of the wisest and best men that the world ever produced, have adopted this scheme of the origin, progress, and end of the divine dispensations. I know we are apt to overlook the fate of this immense multitude; and a most baneful effect upon the human mind, has this overlooking of what others suffer, been. My brethren, if the fact be so, fix your minds upon it. You have contemplated, with devout wonder, the faculties of the human mind; you have acknowledged, with grateful satisfaction, that God is love; that every organ, that every power, both of body and mind, is an inlet to enjoyment; and that man was formed in the image of God, that he might be the object of his favour, for ever. Contemplate the scene which is now to take place. What a process is going on through nature! Myriads of these beings, are to be raised from the dead,—that is, re-organ-

ized, re-formed, or re-created, to be miserable, in a greater or less degree, according to their degrees of guilt, and at length to be finally destroyed by fire! The mind cannot dwell upon this idea.

‘There is besides, another person concerned in this transaction. What was the character of Jesus, when upon earth? With what feelings of compassion, did he look round on the multitude, when he saw them as sheep, not having a shepherd! How pathetic his lamentation, when he looked forward to the approaching fate of Jerusalem! What must be his feelings, if he is to descend from heaven, with the voice of the archangel and the trumpet of God, to call before him, to sentence only to misery and death, the far greater part of those very persons whom he died to save? It was the exulting language of the Apostle, ‘as in Adam all die, even so in Christ shall all be made alive.’ What!—made alive in order to be made miserable, and then destroyed for ever? Better, far better, would it have been, for most of them, to have remained. Was it for this Jesus

The apostle here evidently means not physical but moral life and death.

X I have always considered this text of St Paul as also that in Romans VI. 15
 For if we are dead to sin, how shall we live therein?

lived, taught, suffered, and died? Was this the joy set before him? Was it to be his reward, that he should preside at this awful assembly, —be the Judge at this bloody assize? My brethren, I cannot but lament, that such a doctrine should have been espoused. But all will soon be right. One ray from that sun of divine revelation, 'God is love,' will chase away the phantom annihilation for ever.'

VI.

Page 120, 'In the figurative language of scripture, we have an account of two contending powers: one is called the kingdom of Satan, of this world, and of the power of darkness,—the other is styled the kingdom of God, the kingdom of Christ, and the kingdom of heaven, which was prophesied by Daniel, as a kingdom which God would set up, and which would finally subdue the other to its dominion. Of the former kingdom, a personage, sometimes called Satan, sometimes the god of this world, sometimes the prince of the power of the air, (doubtless the evil-principle personified,) is considered as the head.

x What does Dr. Estlin mean by this "evil principle personified"? If he means that this evil principle is a lifeless principle, and that it is personified in the body, then

Kingdom on Earth in the hearts of his people
and ~~this~~ may be said to be continually ending
and continually ending with respect
to those who have entered into glory, but gaining
with respect to those who are still on the Earth

Of the latter, Jesus Christ is considered, under God, as the appointed sovereign. He undertakes to oppose the evil power, and to rescue its vassals from oppression and slavery. He is appointed to be the head of a new creation, a creation to immortality. The end of his kingdom, is to promote Truth, Righteousness, and immortal Happiness. Its laws refer to the Mind, the Heart, the Conscience. Its sanctions of Rewards and Punishments, are reserved to a future state. And this kingdom is to continue under Christ, until he has subdued all Enemies under his feet. The last enemies that are to be destroyed, are sin and death. But is this kingdom to continue for ever? I answer,—the mediatorial kingdom of Christ will have an end. It will have an end when all its purposes are fully answered,—that is, when truth, righteousness, and happiness are universal. This is the glorious consummation, when Christ will deliver the kingdom to God, even the Father.’

VII.

Page 167, ‘The question still remains, In

what, according to the scriptures, will the punishment of the wicked consist? The scriptures inform us, that it will consist in an exclusion from the mediatorial kingdom of Christ, and in great and inconceivable anguish. And a most awful consideration this is. Exclusion from this state of inconceivable bliss. What other ideas can we affix to the images, 'the door was shut; outer darkness; the punishment of that period, or continued punishment; fire; death; perdition; shall not see life; and the destruction of that period, or protracted destruction, from the presence of the Lord, and his glorious power'? To this we know will be added, extreme mental anguish, arising from the consideration of what these victims of Divine Justice have lost, and the consideration of the trifling value of the objects, for which they lost it; from the stings of conscience, and the company of only wicked and miserable beings. There will be weeping, and wailing, and gnashing of teeth.— Surely this state may be denominated Death. ^x

But it is highly probable that this state of

x And so it is - for it is the second death -
the second death

punishment will be terminated by death; that the wicked will actually die again; and thus the second death which is mentioned in scripture, is to be taken literally.* Again, 'But though all will be finally admitted to the enjoyment of everlasting happiness, the wicked will have lost all the happiness of Christ's mediatorial kingdom; they will not only have lost this, but their future situation, their situation both absolute and relative, to all eternity will be affected by the loss. They must be for ever behind those who made a proper improvement of their first state, and who will be advancing in intellectual and moral perfection, and happiness, during all that period, in which they are suffering that punishment which was necessary—so that literally—without any straining of the words—their punishment will be eternal. These are the real sanctions of the Gospel. They come home to the feelings of every reflecting mind. 'Knowing the terrors of the Lord, we persuade men.'

Let us now make some reflections upon what has been said:—

* But what if they "are ever behind?" others
 if in due time they will occupy the same
 advanced state of happiness. It is
 really absurd to represent such as literal

First,—If the final restitution of all mankind, was not so clearly revealed in the scriptures, as to be capable of being supported, otherwise than by inference and deduction, its advocates would nevertheless conceive they stood upon firm ground; they would presume the doctrine to be a fair deduction from the character, and known perfections of God; and that it is capable of being supported, by just reasoning, and fair deduction. It appears however, that the doctrine is expressly taught, in the definition of the term Mercy. It is expressly taught when we are informed that ‘God is love,’—that ‘his mercy endureth for ever,’—that ‘he is good to all, and his tender mercies are over all his works.’ It is expressly taught whenever his goodness is spoken of as universal; or when any of its modifications, as kindness, pity, grace, or favour, compassion, willingness to save, are applied to all men. In all these cases, and in many more, the doctrine of universal restitution is expressly taught; that is to say, as expressly as might in reason be expected; for we must not

observed that there are different degrees of glory & happiness according to the different degrees of virtue attained in this life and also that there are different degrees of punishment according to the different degrees of wickedness - by the difference between the lowest degree of virtue & the least degree of wickedness may be very small

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forget the information of the apostle, i Cor. th xiii, 12, 'Now we see through a glass darkly.'

Second,— What is another peculiar recommendation of this glorious doctrine is, that it clears up the difficulty, which upon the other two schemes, must forcibly strike every mind, respecting the difference there is in the state of those, who possess the lowest degree of virtue which will admit them into the kingdom of heaven, and of those who although removed only one degree from those happy beings, are nevertheless to suffer pain for ever; in a word, it totally removes the difficulty which attends the other schemes, that one degree of difference in the moral character, shall make an infinite difference in the state.

In the third place, It cannot be denied, that there are certain first principles in religion as well as in every other science. The doctrine I advocate is founded upon one of these. It is universally admitted, that God is good to all, and that his tender Mercies are over all his works. This being a plain first principle of religion, I confidently draw from it the heart-

cheering, just, and glorious conclusion, that *there is no human being, to whom the communication of existence, will not in the end, have been an inestimable blessing.*

To conclude,—The subject before us is the most awful possible. It is no less than the character of the great Governor of the Universe,—the character of those laws by which he governs his rational creatures; and the everlasting state of, by far the greater part of the human race. In the contemplation of this tremendous subject, every devout and benevolent feeling ought to be at its full stretch, and the whole soul clothed with humility.

If I have committed an error, I have no other apology than the purity of my motive. I however fondly cherish the hope, of having in some degree contributed by this publication, to advance the great interests of religion. In one thing I cannot be mistaken. The firm belief in the doctrine of final universal restoration, has afforded much consolation to myself during a large portion of my life; has rendered advanced years placid and serene; and enables

me to contemplate death itself, notwithstanding its gloomy appearance, as one of the most essential blessings in the whole plan of providence.

I would as a friend, advise every one to take this subject into his most serious consideration I would wish him to experience, during the remainder of his life, all the happiness which results from the full persuasion of this delightful doctrine. I pray to God that others may experience that perpetual sun-shine of the mind, that superiority to the passing events of this ever-varying scene, that universal philanthropy, that joy in the divine administration, that serenity through life, and that cheering prospect in the hour of death, which the belief in this doctrine does so manifestly inspire.

Christians of all denominations! may we all meet around the throne of our Heavenly Father, with filial joy and mutual congratulations.

The first part of the book is devoted to a description of the
country and the people. The author describes the
various parts of the country and the different
kinds of people who inhabit them.

The second part of the book is devoted to a description of the
history of the country. The author describes the
various events which have taken place in the
country from the beginning of the world to the
present time. He describes the wars which
have been fought in the country and the
travels which have been made in it. He
describes the different kinds of government
which have been established in the country
and the different kinds of laws which have
been made. He describes the different kinds
of religion which have been practiced in the
country and the different kinds of customs
which have been observed. He describes the
different kinds of arts and sciences which
have been cultivated in the country and the
different kinds of manufactures which have
been carried on. He describes the different
kinds of commerce which have been carried
on and the different kinds of trade which
have been made. He describes the different
kinds of navigation which have been
carried on and the different kinds of ships
which have been used. He describes the
different kinds of agriculture which have
been practiced and the different kinds of
livestock which have been bred. He
describes the different kinds of minerals
which have been discovered and the
different kinds of metals which have been
worked. He describes the different kinds of
plants which have been cultivated and the
different kinds of animals which have been
domesticated. He describes the different
kinds of diseases which have been
prevalent in the country and the different
kinds of remedies which have been used.

The third part of the book is devoted to a description of the
present state of the country. The author describes
the different kinds of government which are
now established in the country and the
different kinds of laws which are now in
force. He describes the different kinds of
religion which are now practiced in the
country and the different kinds of customs
which are now observed. He describes the
different kinds of arts and sciences which
are now cultivated in the country and the
different kinds of manufactures which are
now carried on. He describes the different
kinds of commerce which are now carried
on and the different kinds of trade which
are now made. He describes the different
kinds of navigation which are now
carried on and the different kinds of ships
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different kinds of animals which are now
domesticated. He describes the different
kinds of diseases which are now
prevalent in the country and the
different kinds of remedies which are now
used.



APPENDIX I.

PAGE 26,—' *Death does not mean annihilation, but merely the termination of one state of being, and the introduction to another.*'

There are several expressions in the scriptures, which taken by themselves, (as they are too often taken) separated from their connexion, and without reference to the plain declarations of scripture in other places, give some countenance to doctrines inconsistent with those which common sense would otherwise teach us, as the genuine doctrines of the gospel. Without the exercise of our rational understanding, we may be led to suppose that a rich man cannot enter into the kingdom of heaven; and yet that a person can be saved, merely by confessing the Lord Jesus with his mouth, and believing in his heart that God raised him from the dead. There are indeed, innumerable absurdities which might follow

from the neglect of this very important principle of interpretation. *It is no easy matter to make proper allowances for the figurative modes of expression, which are more abundantly made use of in the East.* Upon a serious examination of our divine Master's manner of conveying his instructions to his hearers, we shall find that the greater part of them were couched in figurative language, in parables, or in expressions not always to be clearly understood. Upon one occasion, Matt, xiii, 14 we find him expressly avowing, that he purposely spake in such a manner as not to be clearly understood; and upon several other occasions, we see his disciples at a loss to comprehend the meaning of his discourses. Such being the fact, with respect to the general language of our blessed Saviour, may it not be asked without impropriety, whether those expressions which relate to death and judgment, must be understood literally according to the words by which they are described in the New Testament.

Whether Christ will literally sit on a visible

throne, or judgment-seat; whether mankind will be literally arraigned before him, as persons to be tried; and whether all the forms of trial in a judicial procedure, will be observed, are matters of no great importance, and about which we are not capable of determining; but that he will order all things in righteousness,—make every thing manifest as it is,—award to every one a just retribution,—and correct every thing that is wrong,—so as to establish universal order and happiness; these things may be fully ascertained; and these are things of most importance to us.

The lively hope that the generations past are not in a state of dead sleep, but of wakeful consciousness and enjoyment,—and that death does not, even for a time, destroy existence, but only change its form, agrees with the best feelings and wishes of mankind; and there are assuredly, in the New Testament, passages which appear sufficient to confirm this lively hope. St. Paul says to the Philip-
pians, chap. i, 23, ‘ For I am in a strait between two, having a desire to depart, and to

be with Christ;’ and in the same chapter he tells them that ‘to die is gain.’ Our Lord himself makes a real and important distinction between the body and the soul; representing the one and the other as equally constituent parts of the human frame. He ascribes a real subsistence to one as much as to the other. ‘Fear not them which kill the body, but are not able to kill the soul.’ From these and other passages of scripture, the immortality of the soul, in opposition to the doctrine of the total mortality of man, seems evident: and surely it is congenial with human feeling, in that season when religion is most eagerly resorted to for consolation. *The season of our mutual separation will not then be of long continuance.* Death being merely the termination of one state of being, and the immediate introduction to another,—we and those we love, will in a short time be reunited. We are detained behind them only for a little while; and though nature repines at parting, yet the conviction that it is only a separation for a few weeks or years, should

dispose us to submit to the will of providence, and to wait with patience and hope, till we are called to follow deceased friends, and to join their society in the unseen state. *as in the last*

This conviction should dispose us to welcome the approach of death, and to regard him rather as a friend than an enemy. Shall we not be the sooner removed by it to those connexions, and that intercourse, the interruption of which is so painful; and like men whose best friends are transported to a foreign clime, we should welcome the waves and gales that carry us to them. The same reflection will reconcile us to the trial of parting with those whom we leave behind us. They are under the full sail of time in pursuit of us, and we shall not long be landed on the happy shore, before we shall have occasion to welcome their arrival. *scripture to*

APPENDIX II.

PAGE 25, '*The Devil a symbolical person; the principle of evil personified.*'

This assertion has not been made without due consideration, nor without scriptural authority. The non-existence of such a person as the devil, has been proved, by the Rev. J. Simpson, whose patient examination of the scriptures of the Old and New Testament on this point, was published some years ago, under the title of Simpson's Essays. This learned person admits, that it appears evident, from the popular language of the times, in the age and nation of the world in which Jesus and his Apostles lived, that a general belief existed, that there was such a being; and it is certain that our Lord himself, so far from contradicting this popular opinion, frequently made use of words and actions in conformity to it. He clearly shews however, that the

plain evil's human actions of the most cruel
horrible & diabolical nature — If therefore the
were not actuated by the Devil then man himself
is the cause of diabolical agent of all this evil
and surely the existence and toleration of such in-
proprieties is APPENDIX FI. just as in 5:1
with the divine perfections as the witness of hol-

meaning of the words Satan and Devil, is no
other than an oriental manner of expressing,
an adversary; that the notion of any cruel and
malicious being, to execute the awful dispen-
sations of God against sinners, in a future
world, is directly contrary to the express de-
clarations of Jesus, and inconsistent with the
best ideas we can form of the perfections, the
government, and the parental kindness of the
Most High. X

To the question, Why did Jesus and the
Apostles use the terms, Satan and Devil, if
there were no such persons? it may be satis-
factorily answered,—that in the time Jesus
appeared, the Jews attributed natural and
moral evil in general to Satan, or the Devil;
and these sentiments being so interwoven in
the language, concerning bodily diseases and
mental vices, it was the most familiar and in-
telligible mode of expressing ideas upon these
subjects. † Neither Christ nor his apostles had
any divine warrant to change the common
language. We do not find any point of phi-
losophy, in the doctrine which he published

† It is really absurd to suppose that Christ who
the author declares to have come to teach truth
and to overthrow every form of evil and victor-
y to the divine image of God should at the same

to the world. The doctrine of the real personality of Satan or the Devil, is never proposed as an article of faith, and the truths delivered directly contradict the doctrine.

Another writer, speaking of the temptations of Christ, has observed, that the agent in this temptation called the devil, is the same that in the Old Testament is called Satan; and probably not a real but an allegorical personage; namely, the principle or cause of evil in general, both natural and moral. The heathens indeed supposed that there was a real being, a great and malignant Spirit, who was the author of all the evil in the world; because they could account for it upon no other principle; but this is by no means the doctrine of the scriptures; in which good and evil are equally ascribed to the same good Being, to whose excellent purposes evil and good are equally subservient. Isaiah xlv, 7. 'I form the light and create darkness: I make peace and create evil: I the Lord do all these things.'

There is no inconvenience in supposing

*opposed to this opinion. So far from
borrowing or adopting this opinion from
the superstitions modes which held it as
a truth received and entertained by the
whole human* APPENDIX II. *case on* 53
J.H.

that the sacred writers had adopted the opi-
nion of their neighbours concerning a great
and malignant Being, as they did the doctrine
of demons; though nothing can be more im-
probable than the existence of such a being
as the devil, who in the vulgar opinion, is a
kind of rival to the supreme Being; present
in every place at the same time;—know-
ing every thing, even the thoughts of men's
hearts, which, if any thing, is surely the pre-
rogative of God only, *or of those angelic Beings to whom
has been assigned this superior power*

In proof of what has been said, the follow-
ing amusing anecdote, from the well-known
story of Robinson Crusoe, may serve as a
practical inference. This entertaining work
was written in the early part of the last centu-
ry, and the writer appears to have called in
question the existence of the devil, as clearly
as he could venture to do, in that less enlight-
ened period of time.

'I found it was not so easy to imprint right
notions in his mind about the devil, as it was
about the being of a God. Nature assisted all
my arguments to evidence to him, even the

necessity of a great First Cause; an over-ruling governing power; a secret directing providence; and of the equity and justice of paying homage to him that made us, and the like; but there appeared nothing of all this in the notion of an evil spirit; of his original,—of his being,—his nature,—and above all, of his inclination to do evil, and to draw us in to do so too. And the poor creature puzzled me once in such a manner, by a question merely natural and innocent, that I scarce knew what to say to him. I had been telling him a great deal of the power of God; his omnipotence; his dreadful aversion to sin; his being a consuming fire to the workers of iniquity; how, as he made us all, he could destroy us and all the world, in a moment; and he listened to me with great seriousness all the while. After this, I told him how the devil was God's enemy in the hearts of men, and used all his malice and skill to defeat the good designs of providence, and to ruin the kingdom of Christ in the world; and the like. Well (said Friday) but you say God is so

strong, so great; is he not much strong, much might as the devil? Yes, yes, (said I,) Friday, God is stronger than the devil; God is above the devil; and therefore we pray to God to tread him under our feet, and enable us to resist his temptations, and quench his fiery darts. But (says he again) if God much strong, much might as the devil, why God not kill the devil, so make him no more wicked?' Robinson Crusoe goes on to say, that he was puzzled to satisfy his man Friday on this subject—and well he might have been puzzled. X

For a more perfect view of the above subject, consult Simpson's Essays; also, Farmer on the Demoniacs.

But supposing there was no Devil - yet still there is evil, to which God is opposed. And Friday might just as well have asked Robinson Crusoe why God did not put an end to this evil which he hated, as to put an end to the Devil who was supposed to be the author of it. Surely our author might have seen this

APPENDIX III.

PAGE 25, '*Hell-torments.*'

Christians differ in their views of hell; but under every view of it, the wicked have nothing to hope, but every thing to fear. The terrors of the Lord, without being exaggerated, are sufficient to alarm the stoutest heart: 'the spirit of a man may sustain his infirmities, but a wounded spirit (extreme mental anguish) who can bear?'

The popular notion of hell is, that in some part of the universe, God hath created a world, which is the habitation of wicked and miserable beings only; a mere region of darkness and horror; a world of fire and brimstone; and pains and tortures unutterable; and that such it will eternally remain. If this be the popular notion, it is an important enquiry;—Do the scriptures teach that God hath appointed such a world? There are

three words in the originals of scripture which are translated 'hell.' The first is *sheol* in the Hebrew, which is also translated 'grave,' and signifies a covered place, the common receptacle of the dead; and might uniformly be rendered 'grave,' but cannot possibly mean a world in some part of the universe. It is applied to what is downward from the surface of the earth. '*Hades*,' in the New Testament, is of nearly the same meaning with *sheol* in the Old Testament. It is sometimes translated 'grave:' it is used to express the state of the dead in general, or the invisible state; but cannot be shewn to apply to a world distinct and distant from the earth. The third word which has been translated 'hell,' is '*Gehenna*,' which means, when taken literally, 'the Valley of Hinnom;' a place near Jerusalem, where the Jews offered their children in sacrifice to Moloch; and being on that account, held infamous, was converted into a receptacle for the filth of the city.

Josephus, in his discourse concerning *Hades*, speaks of it, not as a distinct world, but as a subterraneous region; and it is likely his opi-

nion was the same as the Jews in general entertained, at that time. But to what part of the universe will you look for such a world as the modern hell? To what part of space can you turn your eyes, where wisdom and goodness are not displayed? Where, in the whole creation does not his mercy smile?

The word Hell therefore, as applied to the future punishment of the wicked, seems intended to express a state, rather than a place. Happiness or misery depend not upon the place where creatures are, but on their state. All within them, all about them, every recollection, every apprehension will torment them. Hence it is not difficult to conceive, how they may exist even upon this earth, and yet be in hell, in the midst of torments. On this tremendous subject, let the punishment of the wicked be what it will, it is full sufficient to induce every one of us to exert our utmost powers to escape it, and especially if we take into consideration, that by escaping the pains of hell, we are at the same time qualifying ourselves to enjoy the happiness of heaven.

APPENDIX IV.

PAGE 20, *'Are you more benevolent than, your Heavenly Father.'*

In Mr. Irving's impressive volume, entitled, 'Orations for the Oracles of God, and an Argument for the Judgment to come,' he descants very copiously upon the eternity of hell-torments. It is indeed, a favourite topic, pervading the work, from its commencement to its conclusion. He, however, advances nothing more than the usual arguments, and deems the contrary belief, that of Universal Restoration, pregnant with mischievous consequences. It is pleasing notwithstanding, to meet with the memorable conclusion of this most popular preacher of his day, which I now transcribe.

Page 393, 'Now when reason taketh this picture under her deliberation, I know not what confusion she feels, but surely she is

distressed. She thinks it pitiful that a brief, transient space of time like life, should decide and determine these terrible conclusions of eternity. She could wish a taste of it, and then a chance of escaping from it. And oh! it would please her well, could she indulge the fond hope, of seeing *all* yet recovered, and restored to happy seats; hell cheated,—the devil himself converted,—and the universal world bound in chains of love and blessedness! It seemeth more than terrible to think of wretches swimming and sweltering for ever in the deep abyss, preyed upon by outward mischiefs and distracted by inward griefs,—tortured, tormented, maddened for evermore! There is a seeming cruelty in this quietus of torment, in this ocean of sorrow and suffering, which shocks the faculties of reason, and distresses the powers of belief.'

Mr. Irving compliments the Universalists with the designation of 'amiable enthusiasts,' adding, that he has 'no hesitation to ascribe the bias of their minds to the very best of feelings, a desire to save the mercy and benevo-

lence of the Almighty,'—whilst he confesses that 'the mercy and goodness of God, exceeding great, and greatly to be adored, is sufficient for the salvation of all the earth.' Of these concessions let not their author be ashamed. They are dictated by the omnipotent energy of truth, and are sanctioned by the sublimated genius of christian charity.

The great and good Dr. Watts says, 'If the blessed God should at any time, in consistence with his glorious and incomprehensible perfections, release those wretched creatures (suffering future punishment) from their acute pains, and long imprisonment, I think I ought cheerfully to accept this appointment of God for the good of millions of my fellow creatures, and add my joys and praises to all the songs and triumph of the heavenly world, in a day of such a divine and glorious release of these prisoners. This will, indeed, be such a new, such an astonishing and universal jubilee, both for evil spirits, and wicked men, as must fill heaven, earth, and even hell, with joy and hallelujahs!'

Here then, in strong language, the benevolent wishes of two respectable persons, firm believers in the doctrine of eternal torments, are expressed. They hope—they wish, that it may not be the intention of God to inflict so tremendous a punishment, on his disobedient children, for sins committed within the short period of this life. They almost call in question the justice of that Being whom they suppose will inflict it. They would exceedingly rejoice if the future punishment of the wicked was not to continue for ever. What other answer can we give to the hopes and wishes of these benevolent persons, than the question of Dr. Estlin,—‘Are they more benevolent than their Heavenly Father?’

In the Bampton Lectures, delivered a few years since at Oxford, by the Revd. Dr. Moyses, the preacher expresses his belief in the doctrine of Eternal Torments, which he undertakes to defend, through he makes a concession more creditable to his humanity than his consistency. This has drawn from the pen of a learned and respectable writer, the

following remarks, expressed in strong language, naturally prompted however by benevolence.

To do Dr. Moysey justice, he seems to be a reluctant advocate of this heart-withering doctrine. 'We have all (he says, page 212,) too much reason to wish, that eternity of torment for unrepentant sinners, were not a part of God's system.'—This language surely is very strange and unbecoming. Believing as I do, in the infinite knowledge, power, and goodness of God, I must and do most joyfully believe, that every portion of the system which God has formed, is the wisest, and the best; that nothing can be added to it, and nothing can be taken from it; that evil as well as good, is overruled for the best of purposes; that even wicked agents, with all their malignant purposes, and in all the plenitude of their powers, are but fulfilling, however unknowingly and involuntarily, his wise and good designs; and that when they have accomplished his benevolent purposes, he puts 'his hook into their nose, and his bridle into

their jaws,' and saith, 'Hitherto shalt thou go and no further.' To wish that what God has appointed were no part of his system, is to set up our wisdom and will in opposition to God's:—it is to wish, like the impious Alphonso, that God had consulted us, in the choice of his plan:—it is to wish, that the system which now, in all its parts and bearings, is the most perfect which infinite wisdom could devise, which infinite goodness could prompt, and which infinite power could carry into effect, were altered and deteriorated to gratify our humour and caprice,—or at least, to fall within the limits of our finite understanding, our narrow views and comprehension.

Yet the learned Lecturer is right. He feels that if human guilt is visited with eternal misery, God is an almighty tyrant; he naturally wishes that he and his fellow beings lived under a more wise, a more righteous, and a more merciful government; and that he could contemplate the character of the Almighty Sovereign without dismay.

APPENDIX V.

PAGE 24, '*The doctrine not of late discovery.*'

Among the most early Fathers of the Church, some of the wisest and best avowed their belief in this doctrine. Origen says, that 'wicked men will, after the punishment of their sins, some at one time and some at another; sooner or later, according to their greater or less guilt, be reconciled to God, and finally saved.' Justin Martyr says, 'The souls of the righteous, being found worthy of God, shall die no more: but those of the wicked shall be punished, as long as God wills their existence and punishment.' Gregory of Nyssa supposes, that 'the incurable in this life, will be cured in the next, by sharper and bitterer remedies;' and he expressly treats of Universal Purgation and Restitution: in which opinion many of the Fathers agreed; as is evident from their calling the fire of hell,

a purging as well as a punishing fire.

Among the more modern divines, Archbishop Tillotson thought that eternal misery was threatened, but would not be executed; for that although veracity required that a being should perform his promises, it did not require that he should execute his threatenings. A very degrading opinion indeed, to suppose the divine government to be carried on by a deception, and inconsistent with the character of that great and good man to promulgate it. Dr. Estlin (speaking of himself,) says 'The doctrine I wish to establish, is no sectarian doctrine, nor peculiar to the religious system which I have adopted: on the contrary, its most zealous supporters have been what are called orthodox men and churchmen.'

He then proceeds to mention the names of those persons who (as he says) have written copiously in support of the doctrine of Universal Restoration, and observing the respected name of Hartley, comprised in this list of writers, I shall present to the reader, the copy of an interesting letter, written by that emi-

ment man, in the early part of the last century.

‘Bury, March 2, 1734

I have lately gained the knowledge of some things in physic, which have been of very great use to me; but my chief studies are upon religious subjects; and especially upon the true meaning of the bible. I cannot express to you what inward peace and satisfaction these contemplations afford me. You remember how much I was overcome with superstitious fears, when I was very young. I thank God that he has at last brought me to a lively sense of his infinite goodness and mercy to all his creatures; and that I see it in all his works, and in every page of his word. THIS HAS MADE ME MUCH MORE INDIFFERENT TO THIS WORLD THAN EVER, AT THE SAME TIME THAT I ENJOY IT MORE: it has taught me to love every man, and to rejoice in the happiness which our Heavenly Father intends for all his creatures; and has quite dispersed all the gloomy and melancholy thoughts, which arise from the apprehensions of eternal misery, for myself or friends

How long, or how much, God will punish wicked men, he has no where said, and therefore I cannot tell. But this I am sure of, that in judgment he will remember mercy; that he will not be extreme to mark what is done amiss; that he chastens only because he loves; that he will not return to destroy, because he is God and not man; that is, has none of our foolish passions and resentments; that his tender mercies are over all his works; and that he is even love itself. I could almost transcribe the whole bible, and the conclusion I draw from the whole is this:—First, That no man can ever be happy till he is holy; till his affections are taken off from this vain world, and set upon a better; and till he loves God above all things, and his neighbour as himself. Secondly, That all the evils and miseries which God sends upon us, are for no other purpose, but to bring us to himself, to the knowledge and practice of our duty, and that as soon as that is done, they will have an end

Many men are so foolish as to fight against God all their lives, and to die full of obstinacy and perverseness. However, God's method of dealing with them, in another world, is still full of mercy, though it is severe. He will force them at last to comply, and make them happy, whether they will or no. In the mean time, those who are of an humble and contrite heart, have nothing to fear, even here. God will conduct them through all the afflictions which he thinks fit to lay upon them for their good, with infinite tenderness and compassion.

I wish these thoughts may be as serviceable to you, as they have been to me: they may not be proper to communicate to every one; but you, and other well-disposed persons, will make no other than a good use of them; and be more excited thereby, to the true love of him, who is loving to every man, whether they know it or no.'

APPENDIX VI.

PAGE 28, '*Some advantages in the belief of the doctrine pointed out.*'

For uncharitableness and a persecuting spirit, which so much prevail, it is a sovereign and immediate remedy. It accounts, in the most satisfactory manner, for all the natural and moral evils of life. It teaches us that evil is only temporary, and that there is an eternity before us, in which there will be neither error, nor sin, nor misery, nor death. This is the doctrine, which breathing love to all, is calculated to produce 'peace on earth,—good-will among mankind.' It teaches us to make a distinction between sin and the sinner; and while we hate the quality, and endeavour to destroy it, to feel pity and affection for the person. It teaches us, from what principle punishment ought ever to be inflicted. Under the various troubles and calamities of life, it

is the best solace to the mind; and what ought most powerfully to recommend it to our reception, it not only divests death of all its terrors, but it enables us also to view its approach with serenity, cheerfulness, and hope. *It is consistent with every religious system, and is indeed the natural consequence of them all:* it destroys superstition, enthusiasm, and every anti-christian opinion, principle, and practice; it teaches a christian to consider every christian as a brother. It gives us the most exalted ideas of the divine administration.

There is a beauty and dignity in the doctrine. It is accompanied with the ardent wishes of the whole human race. Resentment and envy can never be indulged by one who firmly believes the doctrine of Universal Restoration: no desire of revenge or retaliation can inhabit the breast of such an one: nothing of ill-nature or haughtiness can shew itself in a heart so guarded. When in the midst of the hurry of life, and full of its cares, our minds may not be properly susceptible of the

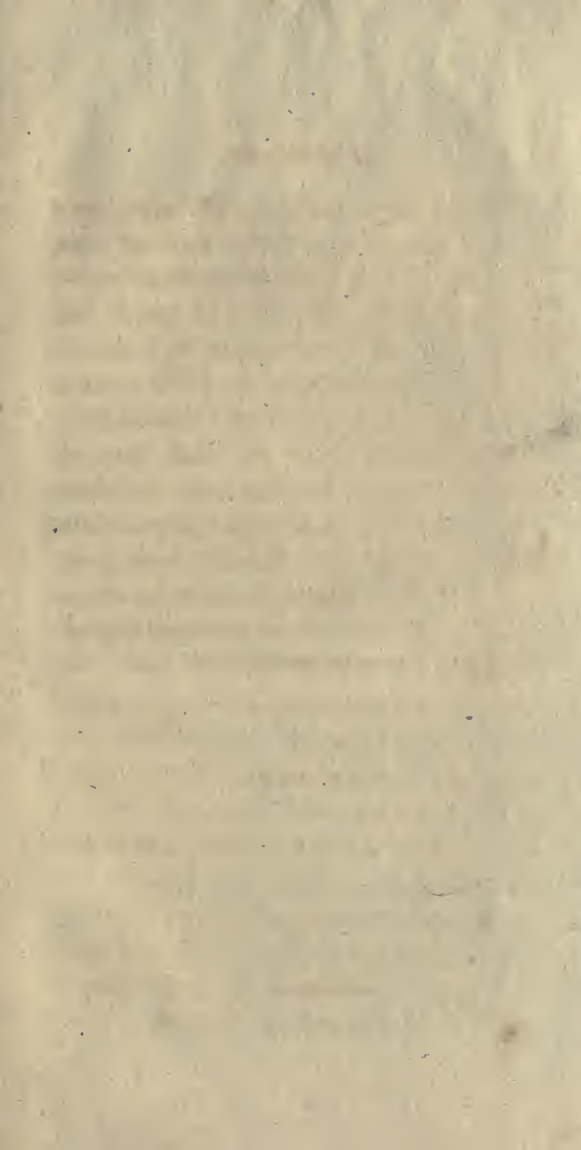
value of such impressions; but as we advance towards its close, when sensible objects lose their power, and the tumults of passion subside, it is then the supreme importance of the doctrine for which I plead will appear; it is then the delight arising from being continually under the power of kind affections to all around us will be felt; it is then we shall fully discover the doctrine, like a luminous spot, throwing a brilliancy on every object.

I shall only observe further, that this doctrine opens such a commentary upon the Lord's Prayer, that every time we repeat it, we must feel our minds expanded with the most exalted views of the divine administration, and our hearts warmed, with the most diffusive and ardent benevolence, to all our fellow-creatures. We are thereby reminded of the paternal character of God; that all mankind are the children of his family, and that every child of his family is our brother. We pray that his name may be sanctified; that his perfections of infinite power, wisdom, and goodness, may be acknowledged and felt

by all; that the measures of his administration, the laws of his government, and the designs of his providence, may be universally understood, and made the principles of consolation and action, of all his rational offspring. We pray that his kingdom of truth, righteousness, peace, happiness, and eternal life, may come in all its power and efficacy; that the affections of every rational being may be harmonized by christianity; and that the will of every rational being may be resolved into his all-wise, righteous, and benevolent will, and that thus heaven may commence on earth. We pray that he would give us that competency of the good things of this life, which will secure us the truest enjoyment of it, but at the same time not divert our attention from that nobler life, for which he has designed us. We pray to this God of love, that he would forgive us our offences, at the same time that we recognize the obligation, and are disposed to fulfil it, to forgive all our brethren of mankind, their offences against us. We pray, that in this state of frailty and im-

perfection—this first scene of rational existence—we may be preserved from those trials of our virtue which would prove too powerful for us. We pray, that whatever may be our situation here, we may be preserved from the greatest of evils, the evil of sin. We ascribe to our Heavenly Father, whose nature is love, that kingdom which will terminate in universal truth, righteousness, and happiness; the power to accomplish the grand purposes of this kingdom; and the glory of having blotted out all evil from his creation, and of having introduced every being which his hand had formed into the kingdom of boundless love.

THE END.



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